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Himself without witness among men, and that at the time of Abraham's call He had other true worshippers besides Melchizedek. It is not improbable, therefore, that God revealed the ancient truths and traditions to Abraham by the lips of men.—*From Allen's Abraham. His Life, Time, and Travels.*

**Noble Thoughts in the Edenic Story.**—Let us now point out some of the noble thoughts which underlie the Edenic story. 1. Here, then, first of all we find the sublimest possible conception of man's original. Man is Deiform, the image of the Infinite Being on earth, the direct creation of the Eternal Mind and Will. He is formed of the dust of the ground, *Adamah*, from which he takes his name of Adam, or *Earth*, dust and ashes, in the language of Abraham. He is formed as the last link in a series of animal lives, and on one side of his nature strongly resembles those beasts which perish. He belongs to the *Vertebrata*. His form has been typified and foretold in a long succession of old-world prophecies, in the structure of previous animals. But he does not spring from the earth, or from previous forms, as they did. He is specially fashioned by the Almighty Hand; God is represented as molding him, working out in living art the eternal idea; and then as breathing into him, by direct afflatus of Divinity, the breath of life. In this luminous ancient page man does not appear as a developed animal, an evolution from anthropoids, the lineal descendant of brutal races—but, while akin to these in inward structure of the body and mind, as possessed also of a higher nature, a nature resembling that of Deity—rational, moral, and royal; a nature which gives him the power of tracing up all effects to the Eternal Cause; of knowing his Maker, of communing with his God, of obeying and enjoying Him; a being inhabiting both worlds, of matter and spirit, holding intimate relations with both time and eternity, with both earth and heaven. The seal of the living God, of the Infinite Life, is on his forehead, and though capable of dying, he is not made to die. There is no idea in the modern books on the *Descent of Man* so grand as this.

2. An equal splendor and originality characterizes the relation of the creation of woman. As if foreseeing the debasing gorilla-philosophy of the last days, here, in the very dawn of history, the strongest possible contradiction is given, while humanity was still in its beginning, to the notion of human derivation from the animals. "And the Lord God said, It is not good for the man to be alone. I will make him a help-meet for him. And out of the ground the Lord God formed every beast of the field, and brought them unto Adam to see what he would call them. And Adam gave names to the cattle, and to every beast of the field; but for Adam *there was not found an help-meet for him.*" Man was not a "beast of the field," no "beast's heart was given to him," therefore no modified anthropoid or simian could serve as his wife. For a modified gorilla, a modified simian would have served well enough. But Adam was of a Divine original, "made in God's image," and therefore Eve, in her glory and beauty, is the direct work of the Supreme Sculptor, Painter, Poet, and Life-giver; fashioning out of Adam himself the woman who should be one with him in life and love for ever and ever. Here is the strongest possible denial of the bestial original of humanity. He could not pair with the lower races, for his origin was directly from the sacred font of Deity. He was "the Son of God."

The building up of the frame of Eve out of materials of bone and flesh taken from the entranced form of Adam, is only a specific difference under the general

principle that living beings descend from each other, under the plastic agency of God; and in this case the form of the action was specially fitted to lay the foundation of spiritual marriage, the only true human marriage, in the consciousness of their deep unity in Him. It is God who "joins together" man and woman in a unity which is no mere partnership or trading company with limited liability, but a unity consecrated by the bond of God's Spirit, and which, therefore, "no man may put asunder." The influence of this account of the creation of Eve was to throw a glorious light on womanhood through all the ages of the Patriarchal and Mosaic religions. It was a solemn protest, as Christ himself declares, at once against the gross bovine polygamy of the East, and the looser unions of harlotry. It consecrated woman as the daughter of the Lord God Almighty, it wrote "Holiness to the Lord" upon her forehead, and taught her for ever her true vocation as the Mother of the sons of God, and man's helper in the service of heaven. Compare these ideas, as civilizing and ennobling agencies, first with the incredible theories of recent years, that the mutual adaptation of the sexes in all their intricate relations was the work of blind nature; and then that woman was a female development out of the hairy and tailed monsters of anthropoid type, meeting, in the darkness of a world without God, her unpredestined partner in brutality and death.

3. Next observe that the man and woman thus formed are designed for Immortal Life. Those who speak so confidently of the absence of the idea of immortality in the Old Testament, must have failed to note its earliest pages. So long as Adam abstained from the forbidden tree he is free to take of the tree of life, the effect of which is to cause him to "*live for ever*." To take of one tree was death, but to take of the other was life eternal. What can convey more clearly the sublime idea that man was originally designed for a dependent but endless life in God. Its enjoyment depended on union with God by faith, but the original purpose of God was that man should never die—that his existence should run parallel with that of the Divine Being throughout eternity. Here surely is a conception beyond the shafts of ridicule even from extreme Evolutionists.

4. But if man is not a "beast of the field," and if a "beast's heart is not given him," neither is he here represented as an automaton. He is free, and is placed at once under the necessity of choosing between good and evil, truth and falsehood, right and wrong, God and self-will—in an immediate trial. This trial is ultimately to determine whether the higher or the lower nature shall rule, the spiritual nature which unites man only with the creation by the attractions of sense and passion. This trial is represented as coming to the first man, as it comes to every one of us, in the earliest stage of our intelligence. The chief and determining trial of character is in childhood and youth. The trial of Adam was at the commencement of his history. He must, by a deliberate choice under temptation, against all lower seduction, declare his allegiance to the Eternal, as the condition of the endless life. It was a trial of faith, that is of intelligent voluntary choice of the Infinite Life and Perfection as Ruler and Lord, precisely in the same sense in which we are tried in the contest between faith and unbelief.

How could this faith be tested? The law of the ten commandments was, as Mr. Henry Rogers has pointed out in one of his memorable letters, inapplicable. The law of the fifth, sixth, seventh, eighth, ninth, and tenth commandments was unsuited to a creature who had but one single earthly relationship. There must,

therefore, be appointed some positive external trial, by which the question of allegiance might be determined at once and for ever. The test selected was the taking of the fruit of a tree which was called the *tree of the knowledge of good and evil*, which was good for food, desirable to the eyes, and in some mysterious sense described as a "tree desirable to make one wise." This tree appealed, by its complex qualities, to the whole nature of man on its un-moral side, to the lower senses of taste and smell, to the sense of beauty, above all to his intellectual curiosity and ambition, as carrying with it some awful mystery of "knowledge of good and evil," which should liberate him from dependence on the Creator's word—in fact from a life of faith in God. It was a test which brought out the whole strength of the two counter attractions by which their being was drawn in two opposite directions, towards God the Infinite, or away from Him. Between these two the choice must be made for eternity of loyal obedience, or of empirical rebellion.

And the lower attraction was supplemented by the permitted assistance of a living Tempter, enforcing the seduction of the inanimate object, since the rejection of animated evil was as much due to God as the rejection of the inanimate. In Adam's case, the still further fidelity was required of deafness to the voice of his wife, when she became an auxiliary to the seduction.

What is there of the ridiculous in such a trial? It precisely resembles in its essence the trial to which every man in the world is still exposed—the trial of faith and fidelity to God, to right, to duty as against created forces of seduction. How shamefully is this lofty trial now misrepresented! Here is not the word of "an actual apple"—the fruit is not named; the material attractiveness is scarcely noticed, in the emphasis given to the intellectual attractions of the "tree of the knowledge of Good and Evil"—the temptation to know good and evil experimentally, apart from the will and word of the Creator. These perverse attempts to replace serious thought by ridicule are, I think, unworthy even of intelligent sceptics, much less of Christians. The tree by which they were tempted was no mere bait for the palate; it presented a mysterious appeal to all that was deepest within them—just as the modern love of knowledge, when animated by a spirit of conceit and rebellion, offers the deepest temptation to the abandonment of God and religion by those who love truth and duty less than what they wrongly call science and freedom. It was a test of the root-principle of obedience to the Eternal Mind and Will, the prime condition of co-existence in eternity with God; since such obedience of faith is, and must be in all worlds but the fulfilment of the primary law of created free agency. For pride is the sin through which "fell the Angels."—*White's Genesis the Third: History not Fable.*

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**Samuel's Schools of the Prophets.**—What was the exact nature of Samuel's institutions it is impossible to ascertain; but the allusions to companies of prophets in connection with his name have led to the inference that he established a kind of prophetic college at Ramah. It would seem probable that this college was in fact a kind of university, of a rude form, where the elementary knowledge which was possible at that time was imparted to men who would be fitted both to teach and to rule. "The people were, no doubt, very ignorant, and reading and writing were mysteries confined to the descendants of those great scribes, Eleazar and Phinehas. Samuel determined, therefore, to raise the nation intellectually, as he had already raised it morally; and for this purpose he gathered round him